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वेद-वाक्यानि
VEDIC APHORISMS

तत् इत् आस भुवनेषु ज्येष्ठम् ॥

THAT which exists in the worlds is indeed
Primeval.

तत् एव शुक्रम् तत् ब्रह्म ॥

THAT alone is Luminous; THAT is Vast.

एकम् वा इदम् वि बभूव सर्वम् ॥

THAT alone is this; IT manifests wholly in every-
thing.

एकम् सन्तम् बहुधा कल्पयन्ति ॥

THAT alone exists; IT is imagined variously.

एकम् सत् विप्राः बहुधा वदन्ति ॥

THAT alone is the Reality; IT is spoken of
variously by the learned.

सः एषः एकः एकवृत् एकः एव ॥

THAT is the One; the One and only One!

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FOREWORD

THE ABSOLUTE is the supreme and omnipresent godhead, transcendent as well as universal, an infinite master of all relations and determinations, upholding a million universes and pervading each with a single ray of its self-light.

—AUROBINDO

THERE ARE FEW PEOPLE TODAY who have some concept of the Spirit or the Soul. Yet, almost everywhere, one encounters the phenomena of the Spirit, an Incorporeal Thing, which gives man his being, makes him the individual he is, and persists after his death.

This Incorporeal Thing is called The Absolute. Its operative aspects, the Triple Principles, are always revealed in three ways:

- (a) *Around us in the universe*, as Brahman, the Supreme Spirit; the indivisible and infinite One. Beside It, nothing else really exists.
- (b) *Within our selves*, as Atman, the Cosmic Self; the True Being of a creature. It is the same in all beings.

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(c) *Within our beings*, as Purusha, the Conscious Soul; the Essential Being in all creatures. It is the immortal quiescence.

The Absolute is not only Everything but also Nothing. Before it became a mathematical discovery, Zero—or Nothing—was conceived as a symbol of the Source of Creation, the first as well as the final reservoir of all individual shapes and numbers.

There are very few hymns in the Vedas addressed to Brahman, Atman and Purusha. The most celebrated among them is the *Purusha-Sukta*. Incidentally, it is this hymn which is fabled to describe the origin of the Hindu caste system.

The *Purusha-Sukta* has been translated into English by several scholars, European as well as Indian. Reading the translations side by side with the Sanskrit original, I found that none of them was uplifting. In fact, they left me wondering as to why this hymn is held in high regard. The following are some of the bewildering translations :

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- VERSE 1 "Thousand-headed was the Purusha,
thousand-eyed, thousand-footed."
[Is Purusha the sublime Soul or a
magnificent monster ?]
- VERSE 5 "From him Viraj was born,
from Viraj the Purusha."
[How can Purusha be the begetter
as well as the begotten ?]
- VERSE 6 "When the gods spread out the
sacrifice,
with the Purusha as oblation."
[Who or what is superior to
Purusha; that to which Purusha
was offered as oblation ?]
- VERSE 11 "When they divided the Purusha,
into how many parts did they
arrange him?"
[Are gods benign beings or wild
cannibals ?]
- VERSE 12 "The *brahmin* was his mouth;
his two arms were made the
rajanya;
his two thighs the *vaishya*;
from his feet the *shudra* was born."

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[Is Purusha sexless or a male? What about the divisions of society among peoples of other faiths and of other countries? What about the origin of other animate beings in this world, in other worlds, and in other universes?]

VERSE 15 "When the gods spread out the sacrifice, they bound the Purusha as a victim."

[Can there be anything more absurd?]

After reading the *Purusha-Sukta* over and over again, it struck me that, in the Vedas, one of the meanings of *Brahman* is the outpouring of the soul; that *Purusha*, the Soul, is the *ne-uter*, the not One or the Other but the all-embracing Neutral Force which should be designated as That or It and not He; and that *Yajna* is the sacrifice of the individual self to the Supreme Self.

I also realized that neither the Aryans nor the people living during the times of the Rig-Veda had a system of caste—every one was priest and

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soldier, trader and tiller. It was much later—perhaps around the period of Manu, the law-giver—that the Vedic religion developed from simple devotion into regulated ceremonialism; that the division into four castes or classes of society came into being to enable different racial groups to live together in amity; and that the caste system helped the Brahmanas—the intellectuals turned arrogant priests—to preserve their superiority.

Divining the mind of sage Narayana, the seer of *Purusha-Sukta*, was not an easy task and, in doing so, I may have stumbled now and again. Rigid scholars and orthodox clergymen may pick faults with my translation, but I have the satisfaction of showing a new—and more plausible—vista.

In addition to the *Purusha-Sukta*, there are nine other Vedic hymns addressed to the Triple Aspects of The Absolute. These hymns, together with my own English translations, are presented in this book; also, some gems from the scriptures are given on the inside cover pages.

FOREWORD

Today is the fourth anniversary of the *mahasamadhi* of Swami Anandashram. Meditating over the memory of his physical form, I am reminded of the sage Gritsamada's famous words:

यं स्म पृच्छन्ति कुह सः इति घोरं ।

उत ई आहुः न एषः अस्ति इति एनम् ॥

Of whom they verily ask "Where is he?"
Of him indeed they also say "He is not!"

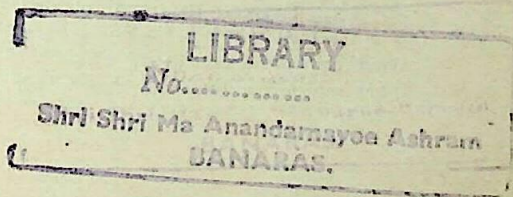
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(3 September 1970)

GOPAL S. HATTIANGDI

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ज्येष्ठ-ब्रह्म-सूक्त
HYMN TO THE PRIMEVAL SPIRIT

[Atharva-Veda; X. 8. 1, 2, 6, 9, 11, 12, 14, 15,
16, 19, 23, 27, 29, 32, 37, 44]



यः भूतं च भव्यं च ।

सर्वं यः च अधितिष्ठति ॥

स्वः यस्य च केवलं ।

तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

That which has been and which will be,
And That which presides over all,
And That whose nature is sublime;
To That Primeval Spirit, salutations!

स्कम्भेन इमे विष्टभिते ।

द्यौः च भूमिः च तिष्ठतः ॥

स्कम्भः इदं सर्वं आत्मन्वत् ।

यत् प्राणत् निमिषत् च यत् ॥ २ ॥

By That Support, these are planted firmly:
The Heaven and the Earth which exist.
That Support animates all this—
That which breathes and that which sees.

आविः सत् निहितं गुहा ।

जग्त् नाम महत् पदम् ॥

तत्र इदं सर्वं आ-अर्पितं ।

एजत् प्राणत् प्रतिष्ठितम् ॥ ६ ॥

Verily manifest, yet hidden in secrecy;
Adored gloriously is That Supreme Abode.
In That, all this is consigned:
That which moves or breathes or is firmly placed.

तिर्यक् बिलः चमसः ऊर्ध्वं बुध्नः ।

तस्मिन् यशः निहितं विश्व-रूपम् ॥

तत् आसत् ऋषयः सप्त साकं ।

ये अस्य गोपा महतः बभूवुः ॥ ९ ॥

In Its middle is a Hollow like a bowl high up
in the sky;
In That, the glory of universal forms is hidden.
In That, the Seven Sages reside together;
Those who are the guardians of This Great One.

यत् एजति पतति यत् च तिष्ठति ।

प्राणत् अप्राणत् निमिषत् च यत् भुवत् ॥

तत् दाधार पृथिवीं विश्व-रूपं ।

तत् संभूय भवति एकं एव ॥ ११ ॥

That which moves, rushes and stands erect;
Is living or lifeless, sees and exists.
That Omnipresent One supports the Earth;
That becomes united with all, even as one.

अनन्तं विततं पुरुषा ।

अनन्तं अन्तवत् च आसं अन्ते ॥

ते नाकपालः चरति विचिन्वन् ।

विद्वान् भूतं उत भव्यं अस्य ॥ १२ ॥

Infinite, extended, in many places;
Infinite and finite, It resides deep within.
Towards That Discerning One, celestial beings
journey;
Towards The One who knows the past and the
future.

ऊर्ध्वं भरन्तं उदकं ।

कुम्भेन इव उदहार्यम् ॥

पश्यन्ति सर्वे चक्षुषा ।

न सर्वे मनसा विदुः ॥ १४ ॥

High up, It carries us; like water

Drawn in a pitcher from a well.

All see the latter with the eye,

But all do not perceive It by the mind.

दूरे पूर्णेन वसति ।

दूरे ऊनेन हीयते ॥

महत् यक्षं भुवनस्य मध्ये ।

तस्मै बलिं राष्ट्रभृतः भरन्ति ॥ १५ ॥

Far away, It dwells in fullness;

Far away, It abandons hollowness.

That Mighty Occult Power is in the heart of the
world;

To That Master of the body, one surrenders the
self.

यतः सूर्यः उत् एति ।

अस्तं यत्र च गच्छति ॥

तत् एव मन्ये अहं ज्येष्ठं ।

तत् उ नः अति एति किञ्चन ॥ १६ ॥

From where the sun rises upwards,
And where it ever goes to set;
That alone I hold to be Primeval;
That verily uplifts us, nothing else.

सत्येन ऊर्ध्वः तपति ।

ब्रह्मणा अर्वाङ् वि-पश्यति ॥

प्राणेन तिर्यङ् प्राणति ।

यस्मिन् ज्येष्ठं अधि-श्रितम् ॥ १७ ॥

With Truth, It imparts austerity from the heights;
With Wisdom, It perceives us closely;
With Life-Force, It invigorates us wholly;
In That, the Primeval One is lodged high up.

सनातनं एनं आहुः ।

उत अद्य स्यात् पुनः नवः ॥

अहोरात्रे प्र जायेते ।

अन्यः अन्यस्य रूपयोः ॥ २३ ॥

They call This the Ancient One;
Yet, now, It appears to be new again.
By day and by night, It manifests;
Looking different in different forms.

त्वं स्त्री त्वं पुमान् असि ।

त्वं कुमारः उत वा कुमारी ॥

त्वं जीर्णः दण्डेन वञ्चसि ।

त्वं जातः भवसि विश्वतोमुखः ॥ २७ ॥

Thou art female, thou art male;
Thou art a boy and also a girl;
Thou moveth according to Established Laws;
Thou becometh manifest on every side.

पूर्णत् पूर्णं उत् अचति ।

पूर्णं पूर्णेन सिच्यते ॥

उत तत् अद्य विद्याम ।

यतः तत् परिषिच्यते ॥ २९ ॥

From fullness, the Full One rises and moves;
With fullness, the Full One outflows;
And, now, we know That—
That which pours on all sides.

अन्ति सन्तं न जहाति ।

अन्ति सन्तं न पश्यति ॥

देवस्य पश्य काव्यं ।

न ममार न जीर्यति ॥ ३२ ॥

Dwelling near us, It doth not abandon;
Dwelling near us, It is not seen.
Its revealed Divine Wisdom:
It doth not cease, it doth not wear.

यः विद्यात् सूत्रं विततं ।

यस्मिन् ओताः प्रजा इमाः ॥

सूत्रं सूत्रस्य यः विद्यात् ।

सः विद्यात् ब्राह्मणं महत् ॥ ३७ ॥

He who understands the hymn unfolded here,
In which is found the warp and weft of all these
beings.

He who understands this hymn concerning the
Thread of Existence;

He verily knows the Spirit Supreme.

अकामः धीरः अमृतः स्वयम्भूः ।

रसेन तृप्तः न कुतः च न ऊनः ॥

तं एव विद्वान् न विभाय मृत्योः ।

आत्मानं धीरं अजरं युवानम् ॥ ४४ ॥

Desireless, steady, immortal, self-existent,
Contented with any taste, not wanting in any-
thing;

Only to such a wise man is there no fear of
Death:

His self is steady, ageless and youthful!

महत्-ब्रह्म-सूक्त
HYMN TO THE MIGHTY SPIRIT

[Atharva-Veda; I. 32. 1-4]

इदं जनासः विदथ ।

महत् ब्रह्म वदिष्यति ॥

न तत् पृथिव्यां न दिवि ।

येन प्राणन्ति वीरुधः ॥ १ ॥

O men, do thou know this:

The Mighty Spirit is ever enlightening.

It is neither on Earth nor in Heaven;

Due to It exist the Growths of Nature.

अन्तरिक्षे आसां स्थाम ।

श्रान्त-सदां इव ॥

आस्थानं अस्य भूतस्य ।

विदुः तत् वेधसः न वा ॥ २ ॥

In the astral world is the Vitality,

Lying down as if weary.

The Abode of this Manifested One,

Pious men know that, not others.

यत् रोदसी रेजमाने ।

भूमिः च निः अतश्चतम् ॥

आर्द्रं तत् अद्य सर्वदा ।

समुद्रस्य इव स्रोत्याः ॥ ३ ॥

When the two firmaments were quivering,
And the Earth was completely fashioned;
All that, then, was perpetually fluid
And flowing like a mighty ocean.

विश्वं अन्यां अभीवार ।

तत् अन्यस्यां अधि-श्रितम् ॥

दिवे च विश्व-वेदसे ।

पृथिव्यै च अकरं नमः ॥ ४ ॥

Other universes surrounded everywhere;
In those too, That was lodged.
To the all-illuminating Heaven
And to Earth—I have made salutations !



पर-ब्रह्म-सूक्त
HYMN TO THE SUPREME SPIRIT

[Atharva-Veda; IV. 1.1-6]

ब्रह्म जज्ञानं प्रथमं पुरस्तात् ।

वि सीं अतः सुरुचः वेनः आवः ॥

सः बुध्न्या उपमा अस्य विः स्थाः ।

सतः च योनिं असतः च वि वः ॥ १ ॥

When the Spirit first manifested in the Beginning,
Then It blossomed all round, resplendent and
full of yearning.

Its foundation was unfathomable and firmly fixed;
Its source of being and non-being was verily
vast.

इयं पित्र्या राक्षी एतु अग्रे ।

प्रथमाय जनुषे भुवने स्थाः ॥

तस्मै एतं सुरुचं हारमह्यं ।

घर्मं श्रीणन्तु प्रथमाय धास्यवे ॥ २ ॥

This ancient Master of the body, may It come in
front;

In one's first birth in this world, may It be
absorbed.

In that one, may This resplendent, shimmering
Luminosity blaze to support the first born.

प्र यः जज्ञे विद्वान् अस्य बन्धुः ।

विश्वा देवानां जनिमा विवक्षित ॥

ब्रह्म ब्रह्मणः उत् जभार मध्यात् ।

नीचैः उच्चैः स्वधा अभि प्र तस्थौ ॥ ३ ॥

He who has been born endowed with knowledge
and drawn to It;

He reveals the secrets of the births of all
divinities.

In the midst of his wisdom, the Spirit arises and
bears on high;

Descending and ascending by Its own nature, It
stands in front.

सः हि दिवः सः पृथिव्याः ऋतस्था ।

मही क्षेमं रोदसी अस्कभायत् ॥

महान् मही अस्कभायत् वि-जातः ।

द्यां सन्न पार्थिवं च रजः ॥ ४ ॥

That has firmly fixed the Heaven and the Earth
in an Eternal Order;

In a secure foundation are the two vast firma-
ments supported.

That Mighty Manifestation supports vastly

The heavenly domain and the terrestrial region.

सः बुध्न्यात् आध्द्रु जनुषः अभि अग्रं ।

वृहस्पतिः देवता तस्य सम्राट् ॥

अहः यत् शुक्रं ज्योतिषः जनिष्ट ।

अथ द्युमन्तः वि-वसन्तु विप्राः ॥ ५ ॥

From Its foundation, the Sky came into being in
the Beginning;

From It, too, the supreme divine Master of the
Word;

Also the bright Day was born full of lustre,
And illumined seers shone luminously.

नूनं तत् अस्य काव्यः हिनोति ।

महः देवस्य पूर्व्यस्य धाम ॥

एषः जज्ञे बहुभिः साकं इत्था ।

पूर्वं अर्धे विपिते ससन् नु ॥ ६ ॥

Even now, Its inspired wisdom impels us
To the mighty, divine and ancient Seat of
Lustre.

Thus, It manifests simultaneously in many;
Secretly pervading the Space as of old.

ब्रह्म-प्रकाशनं-सूक्त
HYMN TO THE ILLUMINATING SPIRIT

[Atharva-Veda; X. 2. 25-33]

ब्रह्मणा भूमिः विहिता ।

ब्रह्म द्यौः उत्तरा हिता ॥

ब्रह्म इदं ऊर्ध्वं तिर्यक् च ।

अन्तरिक्षं व्यचः हितम् ॥ २५ ॥

By the Spirit, the world was ordained;
The Spirit established the highest heaven;
The Spirit is in all this—above and across;
The expansive astral world, It established too.

मूर्धनं अस्य संसीव्य ।

अथर्वा हृदयं च यत् ॥

मस्तिष्कात् ऊर्ध्वः प्र-ऐरयत् ।

पवमानः अधि शीर्षतः ॥ २६ ॥

When Its Mind was conjoined
Immutably with the Heart;
Transcending the Brain flowed speedily
The Streaming Purity from the Head.

तत् वा अथवर्णः शिरः ।

देव - कोशः सं-उब्जितः ॥

तत् प्राणः अभि-रक्षति ।

शिरः अन्नं अथ मनः ॥ २७ ॥

That fixed and unmoving Head
Amassed together the Divine Treasure.
That protects the breath of life,
The head, the vital force and the mind.

ऊर्ध्वः नु सृष्टाः तिर्यङ् नु सृष्टाः ।

सर्वाः दिशः पुरुषः आ-ब्रभूव ॥

पुरं यः ब्रह्मणः वेद ।

यस्याः पुरुषः उच्यते ॥ २८ ॥

Above, indeed, It moved; across, indeed, It
moved;

In all directions, the Soul became manifest.

Know ye thus the Shrine of the Spirit;

Whence, That which is enshrined in the heart is
called the Soul!

यः वै तां ब्रह्मणः वेद ।

अमृतेन आवृतां पुरम् ॥

तस्मै ब्रह्म च ब्राह्माः च ।

चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

He who verily knows that Spirit,
And the Shrine immersed in immortality;
To him, the Spirit—from without and within—
Endows vision, dynamic energy and new life.

न वै तं चक्षुः जहाति ।

न प्राणः जरसः पुरा ॥

पुरं यः ब्रह्मणः वेद ।

यस्याः पुरुषः उच्यते ॥ ३० ॥

Verily, vision does not forsake him;
Nor does dynamic energy before old age.
Know ye thus the Shrine of the Spirit;
Whence, That which is enshrined in the heart
is called the Soul!

अष्टा-चक्रा नव-द्वारा ।

देवानां पूः अयोध्या ॥

तस्यां हिरण्ययः कोशः ।

स्वर्गः ज्योतिषा आवृतः ॥ ३१ ॥

Eight movements and nine portals
Has this irresistible Shrine of the divinities;
In it is the Golden Treasure,
And Paradise bathed in celestial light.

तस्मिन् हिरण्यये कोशे ।

त्रि-अरे त्रि-प्रतिष्ठिते ॥

तस्मिन् यत् यक्षं आत्मन्वत् ।

तत् वै ब्रह्मविदः विदुः ॥ ३२ ॥

In that Golden Treasury,
The three worlds move—the three well-founded
ones.

That Occult Power which comprises it,
That, in truth, is known to the wise ones.

प्रभ्राजमानां हरिणीं ।

यशसा स-परीवृताम् ॥

पुरं हिरण्ययीं ब्रह्मा ।

विवेश अपराजिताम् ॥ ३३ ॥

That one shining forth and enchanting;
That one fully enveloped in glory;
That golden and unconquerable Shrine;
In that, the Spirit, is verily established

पुरुष-सूक्त
HYMN TO THE SOUL

[Rig-Veda; X. 90. 1-16
Yajur-Veda (Vs); XXXI. 17-22]

सहस्र-शीर्षा पुरुषः ।

सहस्र-अक्षः सहस्र-पात् ॥

सः भूमिं विश्वतः वृत्वा ।

अति अतिष्ठत् दश-अङ्गुलम् ॥ १ ॥

All-knowing is the Soul,

All-seeing and all-pervading too.

That, having encompassed the worlds on all sides,
Exists far beyond, in the haze of Distance.

पुरुषः एव इदं सर्वं ।

यत् भूतं यत् च भव्यम् ॥

उत अमृतत्वस्य ईशानः ।

यत् अन्नेन अतिरोहति ॥ २ ॥

The Soul, indeed, is all this:

What has been and what will be;

And the Supreme Master of Immortality,
Which, by Sacrifice, transcends.

एतावान् अस्य महिमा ।

अतः ज्यायान् च पुरुषः ॥

पादः अस्य विश्वा भूतानि ।

त्रिपात् अस्य अमृतं दिवि ॥ ३ ॥

Such is the greatness of this Cosmos,
Yet, far superior to that is the Soul.
All elements are but a fraction of It;
Its Three Principles give Divine Immortality.

त्रिपात् ऊर्ध्वः उत् एत् पुरुषः ।

पादः अस्य इह अभवत् पुनः ॥

ततः विष्णुर् वि-अक्रामत् ।

सः अशन अनशने अभि ॥ ४ ॥

The Three Principles of the Soul ascend
exultantly;

A fraction of It manifests here repeatedly.
Then, in diverse forms, It moves widely
Within animates and inanimates too.

तस्मात् विराट् अजायत ।

विराजः अधि पुरुषः ॥

सः जातः अति अरिच्यत ।

पश्चात् भूमिं अथ पुरः ॥ ५ ॥

From That, the Cosmos was born,
Exalting the greatness of the Soul.

That completely illumined the creations—

Like the Earth—from the back and from the
front.

यत् पुरुषेण हविषा ।

देवाः यज्ञं अतन्वत ॥

वसन्तः अस्य आसीत् आज्यं ।

ग्रीष्मः इध्मः शरत् हविः ॥ ६ ॥

When, to the Soul, with invocations,

Divinities offered the Sacrifice;

Spring was the sap of life,

Summer the energy, and Autumn the blaze.

तं यज्ञं बर्हिषि प्रौक्षन् ।

पुरुषं जातं अग्रतः ॥

तेन देवाः अयजन्त ।

साध्याः ऋषयः च ये ॥ ७ ॥

On the inner seat of their soul, purified by
Sacrifice,

Was the Soul—the One born in the Beginning.

To It, divinities offered Sacrifice,

And so also did sages and seers.

तस्मात् यज्ञात् सर्वहुतः ।

संभृतं पृषत् आज्यम् ॥

पशून् तान् चक्रे वायव्यान् ।

आरण्यान् ग्राम्याः च ये ॥ ८ ॥

From that Sacrifice, in which everything was
offered,

Issued forth the Variegated Light,

Which revolves within the creations in Space;

In sylvan things and in rustic too.

तस्मात् यज्ञात् सर्वहुतः ।

ऋचः सामानि जज्ञिरे ॥

छन्दांसि जज्ञिरे तस्मात् ।

यजुः तस्मात् अजायत ॥ ९ ॥

From that Sacrifice, in which everything was
offered,

Illuminating Hymns and Rhythmic Chants were
born;

Spiritual Poems were born from that;

Devotional Prayers were born from that as well.

तस्मात् अश्वाः अजायन्त ।

ये के च उभयादतः ॥

गावः ह जज्ञिरे तस्मात् ।

तस्मात् जाताः अजावयः ॥ १० ॥

From that were born the Forces of Life,
And so also the Jaws of Death.

Yea, the Sustaining Light was born from that;

From that were born things in embryos.

यत् पुरुषं वि-अदधुः ।

कतिधा वि-अकल्पयन् ॥

मुखं किं अस्य कौ बाहू ।

कौ ऊरु पादौ उच्येते ॥ ११ ॥

That Soul which had been held highly,

How often was It meditated upon?

What issued forth from Its Mouth? What from
the Arms?

What from the Thighs and from the Feet?

ब्राह्मणः अस्य मुखं आसीत् ।

बाहू राजन्यः कृतः ॥

ऊरु तत् अस्य यत् वैश्यः ।

पद्भ्यां शूद्रः अजायत ॥ १२ ॥

Wisdom-words dropped from Its Mouth;

Its Arms created heroic Valour;

Its Thighs, economic Prosperity;

From Its Feet, the Spirit of Service was born!

चन्द्रमाः मनसः जातः ।

चक्षोः सूर्यः अजायत ॥

मुखात् इन्द्रः च अग्निः च ।

प्राणात् वायुः अजायत ॥ १३ ॥

From Its Mind, Delight was born;
From Its Eyes, Light was born;
From Its Mouth, Sound and Heat; and
From Its Breath, Wind was born!

नाभ्याः आसीत् अन्तरिक्षं ।

शीर्ष्णः द्यौः समवर्तत ॥

पद्भ्यां भूमिः दिशः श्रोत्रात् ।

तथा लोकान् अकल्पयन् ॥ १४ ॥

Its Navel-Centre was the astral world;
Its Head enveloped the heavens;
Its Feet, the earth; Its Ears, the horizons;
Thus were the universes projected by Its Mind!

सप्त अस्य आसन् परिधयः ।

त्रिः सप्त समिधः कृताः ॥

देवाः यत् यज्ञं तन्वानाः ।

अब्रध्नन् पुरुषं पशुम् ॥ १५ ॥

That One had Seven Planes of Existence,
Which Its Three Principles wrought into seven
worlds;

And the Sacrifice which the divinities performed,
Separated Spirit from Matter.

यज्ञेन यज्ञं अयजन्त देवाः ।

तानि धर्माणि प्रथमानि आसन् ॥

ते ह नाकं महिमानः सचन्त ।

यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

When, with austerity, the divinities offered the
Sacrifice,

Then were the supreme Laws of Nature made.

Yea, those Laws uphold the greatness of That
One in heaven,

Where, from the beginning, sages and divinities
abide.

अद्भ्यः संभृतः पृथिव्यै रसात् च ।

विश्व-कर्मणः समवर्तत अग्रे ॥

तस्य त्वष्टा विदधत् रूपं एति ।

तन् मर्त्यस्य देवत्वं आजानं अग्रे ॥ १७ ॥

From Waters and Molten Matter was put together
the Earth;

The Creator of All fashioned it in the beginning.

That Divine Power manifests Itself in various
forms;

Knowing That, mortals attained godhead in the
beginning.

वेद अहं एतं पुरुषं महान्तं ।

आदित्य वर्णं तमसः परस्तात् ॥

तं एव विदित्वा अति मृत्युं एति ।

न अन्यः पन्था विद्यते अयनाय ॥ १८ ॥

I have known this Soul, the Mighty One;

Refulgent as the sun, with darkness far away.

By knowing That alone, one transcends Death—

Not another known path is there to be tread.

प्रजापतिः चरति गर्भे अन्तः ।

अजायमानः बहुधा वि-जायते ॥

तस्य योनिं परि-पश्यन्ति धीराः ।

तस्मिन् ह तस्थुः भुवनानि विश्वा ॥ १९ ॥

The Lord of Creation moves widely in secret
inner spaces;

That Unborn One is born in many ways.

Its Source is perceived by those steady of mind;

In It, verily, all the universes stand.

यः देवेभ्यः आतपति ।

यः देवानां पुरोहितः ॥

पूर्वः यः देवेभ्यः जातः ।

नमः रुचाय ब्राह्मणे ॥ २० ॥

That which, for divinities, creates energy;

That which, among divinities, stands in front;

That which, among divinities, is the first to be
born;

Salutations to That Spirit glowing in beauty!

रुचं ब्राह्मं जनयन्तः ।

देवाः अग्रे तत् अब्रुवन् ॥

यः तु एवं ब्राह्मणः विद्यात् ।

तस्य देवाः असन् वशे ॥ २१ ॥

While the Spirit was shining with radiance,
The divinities said this in the beginning:

"One who knows the Spirit thus,
On his side the gods will be!"

श्रीः च ते लक्ष्मीः च पत्न्यौ अहोरात्रे ।

पार्श्वे नक्षत्राणि रूपं अश्विनौ वि-आत्तम् ॥

इष्णन् इषाण अमुं मे इषाण ।

सर्वं लोकं मे इषाण ॥ २२ ॥

Thy consorts by day and night are Prosperity
and Peace;

Thy form is lit on all sides by stars moving like
swift steeds.

Imparting Thy impulse, verily do Thou impel
me!

Impel me in all the planes of existence!

पुरुष-ब्रह्म-सूक्त
HYMN TO THE CREATIVE SOUL

[Yajur-Veda (Vs); XXIII. 9, 11, 47-52]

कः स्वित् एकाकी चरति ।

कः उ स्वित् जायते पुनः ॥

किं स्वित् हिमस्य भेषजं ।

किं उ आवपनं महत् ॥ ९ ॥

Who, indeed, moves all alone?

Who, verily, is born repeatedly?

What, indeed, is the sublime draught?

What, verily, is the mighty ewer?

का स्वित् आसीत् पूर्व चित्तिः ।

किं स्वित् आसीत् बृहत् वयः ॥

का स्वित् आसीत् पिलिप्पिला ।

का स्वित् आसीत् पिशङ्गिला ॥ ११ ॥

What, indeed, was there before Consciousness?

What, indeed, was greater than Time?

What, indeed, was that Changeable One?

What, indeed, was that Flaming One?

किं स्वित् सूर्यं समं ज्योतिः ।

किं समुद्रं समं सरः ॥

किं स्वित् पृथिव्यै वर्षीयः ।

कस्य मात्रा न विद्यते ॥ ४७ ॥

What, indeed, is the Light resembling the sun?

What is the Movement resembling the ocean?

What, indeed, is the most splendid to the earth?

What is that whose measure is not known?

ब्रह्म सूर्यं समं ज्योतिः ।

द्यौः समुद्रं समं सरः ॥

इन्द्रः पृथिव्यै वर्षीयान् ।

गोः तु मात्रा न विद्यते ॥ ४८ ॥

The Spirit is the Light resembling the sun!

Heaven is the Movement resembling the ocean!

Rain is the most splendid to the earth!

Of the Ray of Light, the measure is not known!

पृच्छामि त्वा चित्तये देव-सख ।

यदि त्वं अत्र मनसा जगन्थ ॥

येषु विष्णुः त्रिषु-पदेषु इष्टः ।

तेषु विश्वं भुवनं आ-विवेश ॥ ४९ ॥

I ask of thee, O Consciousness, associated with
the Divine,

Whether thou hast unravelled It by the mind
here?

Those who aspire the All-Pervading One in their
three planes of existence;

In them, all the worlds have entered.

अपि तेषु त्रिषु-पदेषु अस्मि ।

येषु विश्वं भुवनं आ-विवेश ॥

सद्यः परि एमि पृथिवीं उत द्यां ।

एकेन अङ्गेन दिवः अस्य पृष्ठम् ॥ ५० ॥

I am verily in those three planes of existence,
In which all the worlds have entered.

In a moment, I go round the earth and heaven;
With a part of my body, touching heaven and
the regions beyond.

केषु अन्तः पुरुषः आ-विवेश ।

कानि अन्तः पुरुषे अर्पितानि ॥

एतत् ब्रह्मन् उप बल्लामसि त्वा ।

किं खित् नः प्रति-वोचासि अत्र ॥ ५१ ॥

In which cores does the Soul enter?

What cores are dedicated to the Soul?

If this Spirit leads thee to It,

What, indeed, to us here is thine message?

पञ्चसु अन्तः पुरुषः आ-विवेश ।

तानि अन्तः पुरुषे अर्पितानि ॥

एतत् त्वा अत्र प्रति-मन्वानः अस्मि ।

न मायया भवसि उत्तरः मत् ॥ ५२ ॥

In five cores, the Soul enters;

Those cores are dedicated to the Soul!

This, to thee here, I am repeatedly saying:

Never by delusion shalt thou become free!

विराट्-सूक्त
HYMN TO THE COSMIC SOUL

[Atharva-Veda; VIII. 10. 1-3]

विराट् वा इदं अग्रे आसीत् ।

तस्याः जातायाः सर्वं अविभेत् ।

इयं एव इदं भविष्यति इति ॥ १ ॥

This Cosmic Soul was there in the Beginning.
By Its manifestation, everything became steady.
Hence, It alone becomes this.

सा उत् अक्रामत्

सा गार्हपत्ये नि अक्रामत् ॥ २ ॥

It arose and moved;
It moved like a Master of the House.

यः एवं वेद

गृहमेधी गृहपतिः भवति ॥ ३ ॥

He who knows thus
Becomes a man of intelligence and self-control

परमं-धाम
THE SUPREME ABODE

[Atharva-Veda; I. 13. 1-3]

नमः ते अस्तु विद्युते ।

नमः ते स्तनयित्नवे ॥

नमः ते अस्तु अश्मने ।

येन दूडाशे अस्यसि ॥ १ ॥

Salutations let there be to thee, O Lightning!

Salutations to thee, O Thunder!

Salutations let there be to thee, O Rock!

Due to which, may faith in the Remote One
exist!

नमः ते प्रवतः नपात् ।

यतः तपः सं ऊहसि ॥

मृडय नः तनूभ्यः ।

मयः तोकेभ्यः कृधि ॥ २ ॥

Salutations to thee, O exalted Offspring,
From which Spiritual Fire blazes wholly!
Be gracious and illumine our bodies,
And create happiness for our children!

प्रवतः नपात् नमः एव अस्तु तुभ्यं ।

नमः ते हेतये तपुषे च कृष्णः ॥

विद्म ते धाम परमं गुहा यत् ।

समुद्रे अन्तः निहिता असि नाभिः ॥ ३ ॥

O exalted Offspring, salutations let there be to
thee alone!

We salute thy Ray of Burning Flames!

May we know thy Supreme Abode which is
secret;

Which is hidden in the centre of the Inner
Ocean!

आत्मा
THE SELF

[Atharva-Veda; XIX. 51. 1]

अयुतः अहं ।
अयुतः मे आत्मा ।
अयुतं मे चक्षुः ।
अयुतं मे श्रोत्रं ।
अयुतः मे प्राणः ।
अयुतः मे अपानः ।
अयुतः मे व्यानः ।
अयुतः अहं सर्वः ॥ १ ॥

Unbounded am I.
Unbounded is my Self.
Unbounded is my Eye.
Unbounded is my Ear.
Unbounded is my Life.
Unbounded is my Exhalation.
Unbounded is my Inhalation.
Unbounded I am Everything

विश्व-सृष्टा

THE REALIZATION OF THE SELF

[Atharva-Veda; VI. 61. 1-3]

मह्यं आपः मधुमत् ऐरयन्तां ।

मह्यं सूरः अभरत् ज्योतिषे कम् ॥

मह्यं देवाः उत विश्वे तपोजा

मह्यं देवः सविता व्यचः धात् ॥ १ ॥

For me, Waters, full of sweetness, flow speedily!
For me, the Sun, full of light, brings bliss!
For me, gods, through austerity, bring the Laws
of Truth!

For me, the divine Creator-Sun, supports
expansively!

अहं विवेच पृथिवीं उत द्यां ।

अहं ऋतून् अजनयं सप्त साकं ॥

अहं सत्यं अनृतं यत् वदामि ।

अहं दैवीं परि वाचं विशः च ॥ २ ॥

I have discerned the Earth and the Heaven!
I have instituted the Seven Seasons
simultaneously!

I adjudge what is apparently true but really
false!

I reveal divine knowledge to men everywhere!

अहं जज्ञान पृथिवीं उत द्यां ।

अहं ऋतून् अजनयं सप्त सिन्धून् ॥

अहं सत्यं अनृतं यत् वदामि ।

यः अग्नी सोमौ अजुषे सखाया ॥ ३ ॥

I have created the Earth and the Heaven!

I have instituted the Seasons and the Seven
Streams!

I adjudge what is apparently true but really
false!

I who enjoy with Vigour and Delight!

NOTES

त्रि-धातवः

TRIPLE PRINCIPLES

कृत्स्नम् - शुक्लम् - शून्यम् ॥

Wholeness — Brightness — Infinity.

सत्यम् - शिवम् - सुन्दरम् ॥

Truth — Grace — Charm.

सत्यम् - ज्ञानम् - अनन्तम् ॥

Truth — Knowledge — Eternity.

सत् - चित् - सुखम् ॥

Existence — Knowledge — Happiness.

सत् - चित् - आनन्दः ॥

Existence — Knowledge — Bliss.

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